

7/6

CONSIDERATIONS

ON THE

B I L L

FOR

Obliging all Parishes in this Kingdom to keep
proper REGISTERS of *Births, Deaths, and*
Marriages:

AND FOR

Raising therefrom a FUND towards the Support
of the HOSPITAL for the Maintenance and Edu-
cation of *Exposed and Deserted Young Children.*

In a LETTER to a MEMBER OF PARLIAMENT.

Decipimur Specie Reali.—HORAT.

L O N D O N :

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CONSIDERATIONS

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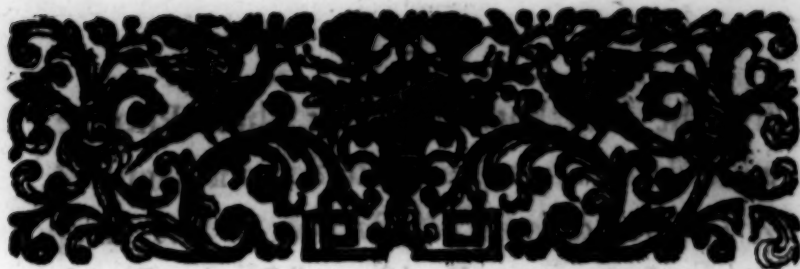
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LETTER, &c.

S I R,

HAVING lately wrote you my Sentiments fully, on a Project of giving the *Foundling-Hospital* a National Establishment, with a fix'd Revenue by Act of Parliament, I was somewhat surpris'd at your insisting, in consequence of it, on my making them publick; for no man is better acquainted than yourself with my Backwardness to commence Author, even of a Pamphlet. However, this Aversion must, at present, give way to what you are pleas'd to urge; that it may, in your Opinion, be of Service to my Country, as a Bill is daily expected to be

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brought into Parliament for that Purpose, which was attempted last Sessions, intituled, *A Bill for obliging all Parishes in this Kingdom to keep proper Registers of Births, Deaths, and Marriages; and for raising therefrom a Fund towards the Support of the Hospital, for the Maintenance and Education of exposed and deserted young Children.* I shall, therefore, without any Hesitation, prepare to obey your Commands, and to do my Duty, as an *Englishman*, by laying the Substance of what I wrote you before the Publick, with the same Freedom and Sincerity which I used in corresponding with a Friend.

But here I must beg Leave to premise, that it is impossible for me not to be sensible; that I shall find many Persons of good and benevolent Dispositions, prejudiced against this Attempt, as far as it may affect the Hospital, on account of the Reverence which they implicitly pay to every thing that wears the Name of a Charity. The Virtue of Charity, I readily agree with them, is most noble and divine; and the Abuse of it has, perhaps, added to the Proof of its Excellency. *Corruptio Optimi fit Pessima*, is an Observation of long Experience,

Experience, and great Authority ; and, as *England* is a Soil most natural to the genuine Plant, the hurtful Imitation of it, to a very pernicious Degree, has, from Time to Time, been here most industriously planted. Our Ancestors, many Years ago, sold their Estates, and forsook their Wives and Children, all for the fashionable Charity of those Times, that of rescuing the *Holy-land* from the *Saracens*. We know the Event of the *Crusade*, in most Parts of *Europe* the Evil of it was severely felt, but, in *England*, where it found Fuel, in the Valour and Generosity of the People, it became a Plague, that threatened with Destruction the whole Realm, from the King to the Freeholder.

To this Charity succeeded an universal and unbounded Zeal, for the Establishment of Religious Houses, under various Titles, *Monasteries, Nunneries, Abbeys, Priories, Chauntries, &c. &c. &c.* Upon which last mentioned Kind of Charity, I shall only remark that, with it reign'd Tyranny, Poverty, and Ignorance, and from its Suppression arose Liberty, Trade, and Learning.

These Examples of the Effects of ill-di-

rected Charity sufficiently prove, that the Spirit of it may be fatally exerted ; but if the general Plan of a *Foundling-Hospital*, of the prodigious Extent now seeming to be aimed at, were a proper one, it should have been adopted, at the Time when the suppressed Religious Houses might well have been converted into *Foundling-Hospitals*, to which some say, there was then a Propensity. They were certainly sufficient in Number, and their Revenues a Fund already established, which, at present, will be very difficult to be found, unless the present Possessors of them will Charitably apply to Parliament for a Power to surrender those Estates to this our present fashionable Institution : However, it may be but Justice here to confess, that the Foundation of a few Houses to serve for a Retirement to venerable Men, grown old and infirm, who had spent their Youth in the Cultivation of Piety and Learning ; or, as an Asylum for virtuous and devout Women, reduced by the various Accidents of Life, does not convey a displeasing or ridiculous Idea ; but, the great Fault lies in the Excess ; and, perhaps, what happened in *England*, at the

Suppression of Religious Houses, may again be our Fate, should this Bill pass into a Law.

When this Hospital was first erected, by Charter granted by his Majesty, under the Great Seal, bearing Date the 17th Day of October, 1739, it was on the Suggestion, *To prevent the frequent Murders committed on poor miserable Infants, by their Parents, to hide their Shame, and the inhumane Custom of exposing new-born young Children to perish in the Streets, or training them up in Idleness, Beggary, and Theft.* †

So laudable a Design soon found in this opulent City and Kingdom, generous and compassionate Minds, who contributed largely to an Establishment, which they judged capable of producing such salutary and desirable Effects; and the Lists of Benefactions, with the Names of the several Benefactors of both Sexes, hung up in the *Foundling-Hospital*, will do lasting Honour to the Memory of the Nobility and Gentry of this Age and Kingdom, for their generous Contributions to so promising an Undertaking.

It was then expected by many, especially by Gentlemen who had travelled into Foreign Countries,

Countries, and observed the Method and Regulation of the best ordered Hospitals of this Kind Abroad, that the same Method would have been adopted and observed in this Hospital, by admitting Children by a Wheel of a proper size, which, on the ringing of a Bell by the Person who should bring the Child to the Hospital, might be turned round by the Porter or Servant attending on behalf of the Hospital, and the Child brought in to be taken care of, without asking any Question whatsoever of the Person who might bring it, or making any Inquiry after them.

Had this Method been strictly pursued, it would not only have effectually answered the good Ends proposed, of covering the Mother's Shame, and preventing the Murder of the Infant, which might, in Time, have been of Use to the Publick; but it is highly probable, that the Children, brought in this Manner to the Hospital, would not have proved very numerous; and, consequently, the liberal Contributions of the Nobility and Gentry, made soon after the Establishment, would have been fully sufficient to have provided for all the Objects of Charity thus brought.

From

From what Motives a Method so reasonable, so obvious, and so conformable to the tenor of the Charter, was laid aside, I shall not inquire. It is enough to observe, that the quitting this plain and easy Method, and taking in Children, at first by way of Advertisement and Balloting, in Numbers of Thirty or Forty at a Time (when usually many more appeared than could be taken in) at first to two Months old, and afterwards proceeding to a Twelvemonth old; and from taking in Thirty or Forty at a Time, to taking in as many as should be offered from Time to Time, has swelled the Expences of this Undertaking to such an enormous Degree, that it now requires, over and above their private Revenues, an additional Aid from Parliament of Fifty Thousand Pounds a Year to maintain it, which must continually increafe every Year, so long as this extensive Scheme is pursued, though it is already not much short of the Interest of a Million and Half of Money raised for the Service of the Publick;

lick ; and this, at a Time when we are obliged, for our necessary Defence in a just War, against our ancient and perfidious Enemy, to raise for the current Service of the Year more Money, by several Millions, than was ever raised in one Year in any former War.

Hitherto, indeed, the Governors of this Hospital have been contented to apply to Parliament for Annual Supplies, to provide for the great Expences they are at. They now apply to Parliament for a fixed and perpetual Revenue to be settled for the Use of this Hospital : What it may amount to, if this Bill should pass into a Law, is at present very uncertain. The highest Estimation which I have heard of it, has not amounted to above 10,000*l.* a Year, which can, by no Means, be supposed a Revenue equivalent to the Expences, which they must needs be at, in the Prosecution of this extensive Plan. It would seem therefore, that the chief View of the Promoters of this Bill is to get their Plan approved, and adopted at any Rate ; and, when they have obtained such

such a Parliamentary Sanction, they will think themselves secure of not being abandoned, and, in the End, gain the Point which they propose, to wit, to lay the enormous Charge of this Hospital on the Publick, and to engage the Parliament to provide for it, how immense soever the Expence may prove ; which, in Time, may probably swell what was at first proposed as a voluntary Charity, into a Corporation of the greatest Revenue of any in the Kingdom.

By the Accounts delivered into Parliament last Sessions, it appears, that the ~~Disbursements~~ for Account of the Hospital, from its Commencement to *December 31st, 1757*, have amounted to upwards of the Sum of 166,000*l.* and that, in all that Time, no more than 105 Children have been put out, *viz.* 62 Boys, and 43 Girls, which is an Expence, for all the Children put out to that Time, which amounts to upwards of 1500*l.* for every Child so put out, to that Time.

Whoever peruses the Bill, as last printed, by Order of the House of Commons, will find Objections, which may be made almost to every Clause, as it now stands, which, it is
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hoped, will either be cleared up, or altered, as it may pass through the Committees in both Houses : In the mean time, I shall beg Leave to make such Observations as have occurred to me, which I submit to your better Judgement.

As to the first and second, it does not appear that any Complaints have ever been made, that the present Method of registering Births, Deaths, and Marriages, has been found liable to great Inconveniencies, though, perhaps, in some Particulars, there might be Alterations and Amendments made, by which those of Births and Burials might be rendered more exact and useful ; but, surely, by the late Marriage Act, sufficient Care was taken, not only for the duly solemnizing, but the punctual registering of all Marriages whatsoever so solemnized ; but, why may not this be done, by an Act prescribing those Amendments to the Ministers and Clerks of every Parish, full as effectually, and at a much cheaper Rate, than, by erecting this General Register Office, in so very expensive and extraordinary a Manner, which, at best, can only contain the Duplicates of what is contained

contained in the original Parish Register Book, which must always be of greater Authority than any Duplicate or Copy taken from them?

And, as for the Application of the Produce of this Tax, for the Benefit of the *Foundling-Hospital*, by the third Clause, there seems to be no more Reason for giving this extraordinary Assistance to that Charity in particular, than to any other Charity established in the Kingdom.

By the fourth Clause, a Register General is to be appointed by the Governors and Guardians of the Hospital, who, together with a competent Number of Clerks, are to have sufficient Salaries appointed to them, and the Register General is to provide a sufficient Quantity of Books and Paper, properly ruled and titled, to be divided into several Columns, for which he is to be paid, at the Rate of One Penny for each Folio, or Two Pence for every Sheet of Paper so ruled and titled, by the Churchwardens of every Parish in the Kingdom; and to supply all the said several Parishes with the like Books and Paper at the same Rate, from Time to Time, as often as there shall be Occasion, which seems

to be a prodigious Perquisite designed to the Register General, for providing such Books and Paper to a perpetuity. And, whereas, by the late Marriage Act, the new Books for the Register of Marriages, ordered to be provided by each Parish, were allowed to be provided by the Churchwardens of each Parish, wherever they thought fit; this Bill makes the providing such Books and Paper a perpetual Monopoly, in Favour of the Register General.

In the fifth Clause, prescribing the Manner of registering Deaths; the second Column, directed to contain the Names, Professions, or Additions of the Parents deceased, will be, in a Number of Cases of the Deaths of old People, impossible to be complied with: And, though, in the eleventh Clause, the Occupier of the House, in which any Person shall die, is obliged to give notice in Writing of those several Particulars only, so far as the same can be known, or conveniently obtained, yet this fifth Clause positively enjoins the officiating Minister to enter the Register of the Death, in the Manner above-mentioned.

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The sixth Clause, relating to the Registering of Marriages, which were so thoroughly well provided for by the late Marriage Act, seems wholly needless.

The seventh and eighth Clauses seem designed to secure the good Job, for the Register General, by providing the Books and Paper for Duplicates, as has been before observed.

By the ninth Clause it appears very difficult to oblige such Persons to pay, who either do not chuse to christen their Children, or Anabaptists, who do not baptise Children, till grown up to Maturity, or Quakers, who do not baptise at all; nor is any Method prescribed how to deal with either Anabaptists or Quakers, who do not give due Notice of their Child being named, so as to enforce them to pay according to this Act.

By the 10th Clause, a very extraordinary Favour is done to the Parents of illegitimate Children, who are exempted from giving any Notice of the Birth of the Child, but may have the Child publicly baptized, named, and registered, as illegitimate, at the Charge of the Parish; and whereas, hitherto, the bringing

a Bastard into the World has always been deemed an Action deserving some Punishment, or Discouragement, at least, it is now rewarded.

The twelfth, thirteenth, fourteenth, and fifteenth Clauses, oblige the Married Couple to give notice of their Marriage in Writing to the Parish Clerk, though he is present at the Wedding, and the Clerk to give the said Notice to the officiating Minister, who is obliged, immediately after the same is delivered to him, to enter the same three times over, to wit, once by Virtue of the Marriage Act, and twice by Virtue of this Act, as well as to file the Notices in order; the Parish Clerk is likewise obliged to give immediate notice to the Churchwardens, or one of them, that they may forthwith demand and receive the Rates herein assessed, which will oblige one of the Churchwardens to be present at every Wedding.

By the sixteenth Clause, the Rate for a Baptism and Burial is assessed at Eight Pence each, and is the same for the greatest Peer, or the meanest Commoner.

By

By the seventeenth Clause, the Rates on Marriages are somewhat varied, *viz.* 10s. on Marriages by prerogative Licence, 2s. for Marriages by common Licence, and 6d. on Marriages by Banns.

By the eighteenth Clause, the Poor's Rate is made chargeable only for these several Rates for such Poor as stand on the Poor's Books already; and by the tenth Clause, for illegitimate Children, brought to be baptized and registered.

By the nineteenth Clause, in the beginning, it is only said, that the Churchwarden or Churchwardens, Chapelwarden or Chapelwardens, Overseer or Overseers, of the Poor, shall meet to compare the Registers and Duplicates, with the several Notices required to be given; but the latter Part of the said Clause directs, that the said Minister, as well as the Churchwarden or Churchwardens, Chapelwarden or Chapelwardens, Overseer or Overseers, shall sign the Register and Duplicate, or Duplicates, and enter thereon the Time when the same were so signed.

By the 20th Clause, it is made Felony, (supposed, without Benefit of the Clergy) wilfully

wilfully to deface any such Register or Duplicate.

By the twenty-first and twenty-second Clauses, the Method is prescribed of recovering the Penalties from Offenders against this Act, in a summary way, before a Justice of Peace, of the District wherein such Person shall reside ; the one half of which is to go to the Informer, and the other to the *Foundling-Hospital*, which is something very extraordinary, that the Penalty for Breach of a Law should be made payable to a particular Corporation, as well as the Method of enforcing it in so summary a Manner, by one Justice of Peace, especially, when it is considered, that any such supposed Offender is to contend with a Corporation, that has an Income of 50,000*l.* a Year.

The twenty-third Clause only obliges the Churchwardens, Chapelwardens, or Overseers of the Poor, to deliver to the Collectors of the Land-Tax the said Duplicates, and to pay to them the Money which shall appear to be due for the same.

By the twenty-fourth, twenty-fifth, twenty-sixth, twenty-eighth, and twenty-ninth Clauses,

Clauses, there is an Allowance of 5*s.* in the Pound to be paid to the officiating Minister, for his Trouble in making the said Entries in the said Registers, and Duplicates, and comparing, correcting and signing the same; 1*s.* 6*d.* in the Pound to the Parish-Clerk, for his receiving the said Notices; 3*d.* in the Pound to the Collector of the Land-Tax, for receiving the Money, and paying it to the Receiver-General; and 3*d.* in the Pound to the Receiver-General, for paying the same to the Treasurer of the *Foundling Hospital* for the time being: All which is exclusive of the Charge of purchasing, or erecting the General Register Office in *London*, and the Payment of the Salaries to the Register General, and the Clerks employed by him, for their Attendance in the said Office; whereupon I beg leave to observe,

I. That there is no Instance of any other Act of Parliament, where Poundage out of a Tax raised is given to a Minister, in consideration of his doing his Duty.

II. It is very doubtful whether any officiating Minister will think himself sufficiently paid by this, for his extraordinary Trouble

in entering so many Registers, for most of which he will have but Two-pence, and for many, no more than Three-halfpence apiece.

III. Supposing divers officiating Ministers to have been employed in the Course of a Year, in performing the Offices of Christenings, Burials or Marriages, and making the Entries directed, which of them is to receive the Gratuity or Allowance of 3s. in the Pound, on the Money collected by virtue of this Act?

IV. That the Payment of the Produce of any Tax whatsoever, to any Corporation, by the Receiver General of any County, without first passing thro' the *Exchequer*, is unconstitutional.

V. That the Charge of erecting or purchasing an Office for the Register General, together with the Payment of Salaries to him, and Clerks employed by him, and other incident Charges, may be reasonably supposed to amount to 3s. in the Pound more, on all the Money raised by this Act, which added to the other 7s. will make 10s. in the Pound, or one half of the Money raised, which is supposed to be much more chargeable than the raising of any other Tax whatsoever, and
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ought the less to be allowed, as this Office will interfere both with the Register Office of each Diocese, as also with the Heralds Office, who have both of them a prior Right to an Office of this Sort, to the *Foundling Hospital*.

The Embarrassment of Burials, by the Prohibition in the 27th Clause to remove a dead Corpse into another Parish, before a Certificate is obtained from the Clerk of the Parish where the Death happens, of the Delivery of due Notice, of the Registry being made, and the Money being paid, to wit, the Sum of 8*d*. may be attended with exceeding bad Consequences, when any Death happens by an infectious Disease, if either the Occupier of the House, or the Minister, or the Clerk of the Parish, or the Churchwarden, be out of the way; for the Notice must first be given by the Occupier of the House to the Clerk, who must deliver it to the officiating Minister, and likewise acquaint the Churchwardens; the Minister must enter it twice over, and file the Notice, and the Money must be paid to the Churchwarden, and a Certificate of its being paid must be given; and all this must be

done before the Body can be removed, for the Security of 8d. And it being so common a Practice in *London*, and other great Towns, to remove Bodies to some Hall, or other publick Place, as soon as conveniently may be done, for the Ease of all the Living in the House, where the Death has happen'd, this strict Prohibition to remove the dead Body, before such Certificate obtained, cannot but frequently occasion great Delays and Inconveniences, and may possibly sometimes communicate Infection.

By the 30th Clause it is enacted, that the Copies of any such Entry in any Duplicates being examined, and attested by the said Register General or his Deputy, shall be received as Evidence, in any Court of Record, or *Nisi-prius*, or any other Place whatsoever; which gives greater Authority to a Copy of a Duplicate (which Duplicate is but a Copy of the original Register) than has hitherto been given by the Law to a Certificate of the Clerk of a Parish, from an original Entry faithfully kept in the Parish Register.

By the 31st and 32d Clauses, Abstracts from these Duplicates are to be made, and annually

annually laid before the Parliament by the said Register, and Copies thereof annually delivered to the Lords of Trade and Plantations, to the end that the Sum collected and raised by this Act may be known, as also the Number of Births, Deaths, and Marriages, which are registered therein; but it does not appear to what Purpose these Lists are to be prepared, and laid, with so much parade and expence, before the Parliament, and the Lords of Trade and Plantations, when, by a very short Act to oblige all Ministers and Parish-Clerks to be exact in their Registers of Births and Deaths, such a List could be easily procured, as it has been hitherto, from the Parish-Clerks, within the Bills of Mortality; and it will hardly be pretended, but that effectual Care has been taken by the late Marriage Act, to have all Marriages exactly registered; and an Account of all Births, Deaths, and Marriages, might easily be transmitted from every Parish to the Register Office of the Bishop of each Diocese, without occasioning such an immense Expence and Trouble, and subjecting the People to the many Inconveniencies and Penalties,

Penalties, which may be occasioned by this Bill, if it should pass into an Act.

The 33d and 34th Clauses oblige the Parish-Clerks, as well in their individual Capacity, as in that of a Company, to lay Weekly, and Yearly, several Accounts, as mentioned, before His Majesty, and the Lord-Mayor of *London*; and, by the 35th, it is provided, that nothing in this Act shall take away or alter Ministers Fees, or hinder a Register being kept of Births, Burials, or Marriages, within this Kingdom, by the Minister of any Parish in *England, Wales*, or Town of *Berwick upon Tweed*, or a Transcript thereof being sent to the Registry of the Diocese, wherein such Parish is situated, according to any Provisions, subsisting for that Purpose; so that, notwithstanding the great additional Trouble, laid by this Bill, on the officiating Ministers, and Clerks of Parishes, nothing is abated to them of their former Duty.

By the 36th Clause, a Copy of this Act, as soon as it shall be printed, is to be sent by the Clerk of the Peace, in every County, City, Riding, or Division, in *England, Wales,*

Wales, and Town of Berwick upon Tweed, to the Parish Officers of each Parish, for which is to be paid to the said Clerk of the Peace, by each Parish, 3s. which will make a pretty Perquisite to the Clerks of the Peace, when the Churchwardens of each Parish might provide a Copy of the Act for 6d.

The last Clause, being the 37th, enacts a Penalty of 5*l.* on such Churchwardens as shall refuse or neglect to buy such Books and Paper, at the times directed, and is a sufficient Penalty to enforce an Obedience to that Part of the Act.

Upon the whole, there is no special Appropriation of this Money, so to be raised, to what Uses it is to be applied by the Governors and Guardians of the *Foundling-Hospital*, or how they are to account for it to Parliament, or elsewhere.

Lastly, The Bill, being a Money Bill, is capable of no Amendment by the Lords, but must be absolutely passed, or rejected, tho' containing Regulations, which affect every Parish in *England*, and interfering very much with the Management of Ecclesiastical Duties and Persons.

Having

Having gone through the several Clauses, I leave it to every unprejudiced Man, who considers the whole tenor of the Bill, whether it does not appear, that thereby a fresh train of Embarrassments, Difficulties and Discouragements, will be heaped on the sacerdotal Order; that a Tax is, in effect, to be laid on Baptism, which, as a Sacrament, ought certainly to be liable to none; and by that on Funerals, the Grief of Persons in low Life, on the Loss of their chief Support, by the Death of a Parent, is, at least, very unseasonably aggravated; and the Difficulties on Marriages greatly increased.

Mankind, as much as they are raised by the Dignity of their Nature above other Animals, are likewise distinguished from them by Providence, in its particular care of their Propagation and Increase, which is not left to a fortuitous Congress, nor to a short Society of a Year or a few Months; but in the beginning GOD made them Male and Female, and ordained Marriage as a perpetual Society between them for Life, which (as Milton finely expresses it) requires

Collateral Love and dearest Amity,

for

for the mutual Comfort of each other, and for rearing an Offspring to the State of Manhood, which demands the joint Care of both Parents for many Years, and is a perpetual Source of the most amiable and the most useful Connections in Life.

Nor does the Obligation then cease, for, as the Parents grow old, if they have done their Duty by their Children, the Children have a reciprocal Duty to perform to them to the Day of their Death, and are equally obliged, by the ties of Nature, to support the Parents in Age, if they come to want it, as the Parents were to take care of their Offspring, when young, which requires a mutual Society, not only between the Man and his Wife, but between the Parents and their Children, during their whole Life. How convenient, how beautiful, and how fitly adapted to the Welfare of Society is this Order of Providence! and how justly has it been always esteemed and admired among the wisest Nations!

Accordingly, we find that they have always given the greatest Encouragement to Marriage, and the *Romans* passed a Law, giving special Privileges to the Fathers of three

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Children, called the *Jus trium liberorum*, which Law continued in force in great Part of *Europe* for many Centuries, and is still, tho' with some alterations, in force, in divers Parts of *Italy*: And the Welfare of the Child has been always deemed the best Pledge, and strongest Security, for the Fidelity and Loyalty of the Parent.

And in how great Esteem and Veneration the Parental Authority has always been held amongst the best and wisest Nations, all History will shew. Holy Writ informs us, that for many Ages it was the Foundation of all Government among the *Jews*, from *Abraham* to *Moses*, and that it was afterwards of the very Essence of the *Jewish* Polity. The Honour therefore to be paid to their Parents was made the first Commandment of the second Table of the Decalogue, which comprehends the whole Duty to Society. The *Egyptians* claim the next Place, on all Accounts; of their Veneration to their Parents, we have the most ample Proofs, and they even preserved, for Ages, this Piety to their Remains. I must not omit, that they enjoined the Son to be instructed in the Trade of

of his Father. They appear to be the first People who carried on Commerce with Glory and Advantage ; and of their great proficiency in Mechanicks, we have stupendous Monuments to this Day. Not to expatiate on this Subject too widely in the vast Field of History, it may be observ'd, that the *Grecian* Legislators took their Maxims of Government and Morality from the *Egyptians*, and the *Romans* deduced theirs from the *Greeks* ; that famous Republick, in every Respect the best regulated State, and the nicest Censor of Manners, was so jealous of infringing on the Parental Jurisdiction, that they, at no Age, and in no Circumstance of Life, intirely emancipated a Son from the Authority of his Father.

The next, who make a Figure in History, are those great Northern Conquerors, the *Suevi*, *Goths*, *Alans*, *Vandals*, &c. all of whom, tho' tenacious of Liberty, to the utmost extent of the Idea, in regard to their Princes, rigorously preserved, in their private Families, the Submission of Children to their Parents, wisely judging, that the preservation of their publick Freedom depended on that OEconomy : For,

in all Human Societies, there must be an Authority lodged somewhere; they are happiest where it resides in the Parent, to direct and instruct their Youth, and in Laws made and executed by themselves to regulate their Manhood. This Plan of our Constitution was first derived from these Northern Heroes, from whom we boast our Origin. From them we inherit a well regulated Spirit of Liberty, and a Reverence and Submission to Parents. These are, to this Day, the universally acknowledged Characteristics of *Englishmen*, the best and happiest People upon Earth; long may they continue so: but that Continuance must depend, in great measure, on our Adherence to those Principles, which have hitherto made us great, and preserved us free.

I cannot quit this Part of my Subject without mentioning the Instance of the brave black Prince, as he was called, Son of *Edward III.* who, as *Rapin* relates, after the Battle of *Cressy* was over, closed the Achievements of that glorious Day, by modestly and dutifully kneeling down, at the Approach of his Father, to ask him Blessing. *Selon la Coutume d'Angleterre.*

d'Angleterre. This Picture excites no Idea in our Minds, that can make us ashamed of the *Coutume d'Angleterre*; nor shall we look on our renowned Ancestors with such Ingratitude, as to be any ways the occasion, that, instead of an honourable Progeny lawfully descending from them, a debauched, spurious, perhaps an incestuous Race, ~~descending from them~~ may become the future Lords of this Island.

This Consequence is what may, well, be apprehended in time, if this Bill should pass into a Law, and the prodigious Extension of the *Foundling-Hospital*, now aimed at, be carried into Execution; which does not admit, only, Children in danger of being murdered, to hide the Shame of their Parents; but is, in a manner, a publick Encouragement to all Parents, who do not chuse to maintain their own Children, to abandon them before they are a Twelve-month old; whereby, notwithstanding Experience hitherto has shewn, that the Children have died in very great Numbers, yet as there are like to be more and more brought every Year into the Hospital, this Method must, in time, bring an immense

immense Number, of which no Judgment can strictly be formed; although the ingenious Mr. *Maffie*, in some shrewd Observations, which he has made of the Consequences of the Extension of this Hospital, supposes, that, in fifty Years time, there will not be less than 50,000 of them, * all of which will be deemed Illegitimate and Foundlings, though, perhaps, five-sixths, or nine-tenths of them be Children born in lawful Matrimony, but abandoned by their own Parents.

Illegitimate Children, who happen to be born of Parents that take the best care of them, seldom escape Contempt and Disregard from their Equals; but much worse is the case of these Foundlings, who have no Parent to foster them in their Childhood, or to advise them in their Youth; no Brothers or Sisters to grow up as Friends, to assist them in going thro' Life, nor any Connection with any Relation whatever. Is this Condition to be compared to that of legitimate Children in a Family? No surely. Why then is it endeavoured

* See Mr. *Maffie*'s Observations on the *Foundling-Hospital*, in his Pamphlet lately published, about Parish Poor, Page 45 to 48, and 145 to 146.

your'd to be extended to so enormous a Degree? Are these Foundlings, when they grow up to Manhood, to be the Men to fight in Defence of their Country? Alas! what Country have they, who have no Relations? who have been abandon'd in their Infancy by their own Parents, and have known nothing of the Effect of natural Affection exercised towards themselves. How shall they love their Country, who have never had any Love shewed them by Parents or Relations? No, as *Horace* says,

*Non his Juventus orta Parentibus
Infecit æquor sanguine Punico.*

'Twas not by such a motley Brood

The Seas were dyed with hostile Blood,

either at the time of the Destruction of the *Spanish* Armada, or in the *Dutch* and *French* Wars which have happen'd since.

And, as their Connections are not likely to excite them to fight for their Country, so neither will their Education qualify them for a Life of Hardship and Fatigue, like the *Rusticorum mascula militum Proles* of *Horace*, or the hardy Offspring of our *English* Yeomanry, who, being early inured to bear Hun-
ger

ger and Cold, and bred to hard Labour, have so often and so successfully, under the Conduct of expert and valiant Leaders, made the Power of *France* tremble; whereas the Children educated in this Hospital, being well supplied with all Necessaries, will feel none of these Hardships, and, till they are put out Apprentices, will have no Employment but to make Purses, or spin Twine, to pray, and to play. Nor, indeed, would it be possible for the Governors of any Hospital, without the Imputation of Barbarity, to use Children to the Hardships, which many of those, of the poorer sort, patiently submit to, and even thrive under, when bred with their Parents, who, they are very sensible, can do no better for them.

They may indeed, when grown up to Manhood, be qualified to serve in any arbitrary Designs; as we find, in Countries, where Despotism is carried to the highest pitch, every thing begins and ends in the absolute Will of a Tyrant, enforced by mercenary Homicides, who have no Connection with the other Inhabitants. Thus, in *Turkey*, it is supported by the *Janizaries*, who are Foundlings,

lings, brought up in Colleges, or Hospitals, and tho' no wise intitled, by Birth, to one Foot of Ground, yet, at their Master's Command, annul all private Succession, and butcher, without Mercy, whomsoever he is pleased to mark out for Destruction, and at last, for want of other Game, often destroy the royal Hunter himself : But the *Mamelukes* of Egypt were, by far, the most illustrious Body of Foundlings in History, who had the Audacity, always to place one of their own Number on the Throne, and, by a Law of their own making, to render all, but Foundlings of their own Body, incapable of being advanced to it:

Upon the whole, Sir, I must now submit it to your Consideration, whether it does not appear, that the prodigious Extension of this Charity, by taking in all Children whatsoever that shall be offered, under a Twelve-month old, is a real and extraordinary Deviation from the original Design of the Charter ; that the Method of raising this Tax will be very prejudicial, and tend to the Disparagement and Neglect of the sacred Ordinance

nance of Baptism, will unreasonably afflict the Relations of all dying Persons, and will greatly discourage Matrimony, and tend to corrupt the Morals of the People; that, instead of being a Provision for exposed and deserted young Children, it will prove a strong Temptation and Encouragement to many Parents to abandon their own legitimate Children, for whom they are well able to provide; and that so great a number of Persons, brought up without any Connections or Relations, will grow into a Body quite different and distinct from all others in this Kingdom, but who will neither by their Education or Constitutions serve so well either for Soldiers, Day-labourers, or Manufacturers, or for any other Office of Life, as the Children of Ploughmen and Day-labourers, bred under the Eye of their own Parents, and early inured to that kind of Life, the Number of which useful People will be greatly decreased by the Increase and Extension of this Design; and therefore that it will be far more eligible to reduce this Hospital again, in Time, within its original

original Bounds of a voluntary Charity, than
to extend it to that enormous Degree, which
would be the Consequence of this Bill.

*Est Modus in Rebus, sunt certi denique fines,
Quos ultra, citraque nequit consistere Rectum.*

I am, with the greatest Esteem,

S I R,

Your most affectionate Friend,

Feb. 5,
1759.

and humble Servant.

original Bonds of a voluntary Association, in
to extend to that enormous Degree, which
would be the Consequence of this Bill.

It is in vain to say, that the Bill is not
to be taken as a Bill of Attainder, because it is
not a Bill of Attainder.

I am, with the greatest Respect,

S I R,

Your most Obedient Servant,

1772